A U M

"I incarnate from age to age for the preservation of the just, the destruction of he wicked, and the establishment of righteousness. In whatever way men approach ne, in that way do I assist them.

"The deluded despise me in human form, being unacquainted with my real nature." BHAGAVAD-GITA, Ch. iv and ix.

THEOSOPHY

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THE MESSENGER

H. P. B. THE MESSENGER brought into the world once again the ancient, the eternal and unchanging Wisdom. Her words were words of Wisdom; Her acts were acts of Wisdom. The words She recorded as those She imprinted upon the hearts and minds of men were sacred symbols of living Truth, ancient when this world was young. But with what eyes did the world behold Her, with what ears did they hear Her? Her words fell alike upon the ears of all; all beheld the same form. Yet each saw differently, each heard differently—some, with the ears of prejudice or laziness; others, with the eyes of envy and malice. They saw Her not, nor heard Her message. They knew not Her voice as the voice of all the world's great Sages and Teachers, the mighty echo of which will ring down through the centuries, fresh and strong when the present civilization has crumbled to dust.

Who NOW can approach Her and Her Message with a pure heart, and an eager intellect, seeking not to see himself mirrored there, nor his own ideas and fancies, but to know Her as She is, seeking to read the universal and imperishable meanings within Her words? Who can see with the eyes of love and understanding; can hear with the ear of gratitude and loyalty? Surely, the cry of that great loving tender all-embracing heart is even now as it was then: Oh, for the noble and unselfish men and women, clear-sighted enough to work for the great orphan, Humanity! Oh, for those who, forgetful of self, can penetrate me with their understanding! That voice, not hushed in death, forms an ever-present bridge by which all who have the seeing eye, and the hearing ear, and the understanding heart may cross over the world's dark chasm of pain and unwisdom. In the vast still spaces of the heart, if the sight and hearing be focused there, perchance may be revealed that Presence by the light of which alone the Message can be read.

"A WAY TO BELIEF"

The every-day man lacks neither common-sense, sincerity, assiduity, tolerance, nor practical reliance upon the reign of law in every thing and every circumstance. This is shown momently and enduringly by everyone in the affairs of daily life. This is both knowledge and virtue and comes from experience, not from any system of faith or opinion. What the "average" man needs is to apply the same canons to the regions commonly called religion, philosophy and ethics. Were this done, the sects and creeds could no more endure than a "revelation" could displace the multiplication table. H. P. B. knew this, as did every other great Teacher. What she longed for—and repeatedly gave utterance to—was that Theosophists should take her teachings and, without corrupting or diluting them, put them in acceptable and applicable form before the great masses of mankind. Here and there, in the years, one and another has essayed this task in some measure. We recall that for years "Albert Ernest Stafford"—a pseudonym well known to many—maintained a column in a Toronto Sunday newspaper. This column, called "Crusts and Crumbs," brought theosophical ideas to the attention of tens of thousands who probably never attended a theosophical meeting or read a book on theosophical teachings. Recently another Canadian newspaper, the Hamilton (Ontario) *Spectator,* has been publishing some notable editorial articles in which various books, and other publications, have been made the occasions for sympathetic reviews in which, in manner void of offense even to the most dogmatic, pure, sane and stimulating applications of theosophical teachings are made to the many problems harassing the thoughtful men and women of our times. One of these articles—that of March 16—is entitled "A Way to Belief." We quote briefly, to indicate its literary, its philosophical, and its cardinally suggestive value to other students and writers who may have access to the press.

> There has been for the last generation or so a notable debate going on as to whether we should believe in religion or in a religion; whether we should accept the decisions and conclusions of theology or follow our own reason and common sense in these matters; whether a man, say, cast away on a desert island, would be deprived of religious development because he had not come into contact with what is called revealed religion, or whether he would find that in his own heart and consciousness that would supply all his need; and whether if it be the case that one man should be so provided for, why should others have to rely upon something outside themselves, or have all men not the same opportunity to live by "the light that lighteth every man that cometh into the world."

The writer opines that this "is an ancient debate, and none the better for being debated. In the very nature of the case these matters do not flourish by debate." The great fermentation in the reli-

gious world is instanced and discussed, and Dr. George Jackson of England is quoted with approval that people must be left free to define their own creeds. Karma is suggested in this wise:

> Why is it that one thing follows another? Why does a certain cause always produce a certain consequence? What is the secret that unites every action with its result, every second of time with the next? It is probable that if people began with these familiar things that are in their constant experience and made some attempt to connect them with their conceptions of the vaster ideas that are implicit in all religious thinking, there would be less balking and stumbling over the non-essentials.

"Sincerely Wrong"

"He is mistaken; he is undermining the faith of thousands; but he is sincerely wrong, and hence on the way of becoming right." Thus speaks President W. H. P. Faunce of Brown University, in *The World's Work,* in discussing the problems of the present day Christian sectarian. He sees the religious-minded as divided between two fires—the "literalists," who represent a consistent theology based on the bible as "God's revealed Word," and the "liberals" who are fighting for the modification of "faith" to fit the "facts." Dr. Faunce sees in modern science and the theory of "evolution" a "powerful aid to religious faith" when rightly considered. He very justly says:

> Rightly understood, this doctrine [evolution] brings back the divine into the daily and hourly changes of the physical world and gives us such a vision of the spiritual element in human life as the world never had before. . . .
>
> Belief in a spiritual religion means reliance solely on spiritual forces for the setting up of the Kingdom of Heaven. . . . No formula or set of formulas can exhaust the truth. Behind all the formulas stands the one basis of fellowship: "Whoever shall do the will of God, the same is my brother and sister and mother."

What the "will of God" is, what the "great fundamentals" of religion are, he gives in the ancient words: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." He says that "the divine is no longer as far distant as 4004 B.C.—according to the childlike chronology of Usher—but is at work in every 'flower in the crannied wall.' "

President Faunce is shocked at the growth of irreligion, which he seems to feel is due primarily to the bigots of the sects who present to the growing generation "the dread alternative: 'Science or the Bible—you cannot believe both.' " In this he is undoubtedly correct, but his phrase in regard to the theory of evolution—"rightly understood"—covers a multitude of sins; sins of which every sect from the year 1, A.D., has been guilty. The question really is: After twenty centuries of wrong understanding and therefore of

wrong interpretation of the bible, can all or a single one of the sects in Christendom be trusted to revert to the "great fundamentals" of religion? We think not, for it is outside all experience for any rotten fruit to rebecome sound. Nevertheless, the very discussion within the churches on the "fundamentals" is a most hopeful sign. It is this discussion, not any encroachments of modern "science," that will destroy the sects; they cannot thrive or live under examination by their own adherents.

FUNDAMENTALISTS AND MODERNISTS

Whether "Fundamentalists" with rigid orthodox views of biblical revelation, or "Modernists" trying to cleave to both "science and revealed religion," both sides to the great controversy now raging in the numerous Protestant sects are utterly unable to divorce the idea whether of Immortality or of Evolution, from the notion of a Personal God. We have spoken of the Modern Churchmen's Union which might be said to have for its impossible objectives the retention of sectarianism, the adoption of the theories of science, the belief in the "Personality" of Jesus and of God, Atonement, *and* freedom of conscience. Its President, Dr. Roland Cotton Smith, writing in *The Outlook*, optimistically views the prospect as "unexpectedly and magnificently encouraging." In his opinion, as the result of extensive investigation, both parties to the conflict "would all agree that man can see God in the face of Jesus Christ." He says:

> Here, then, are these ministers of God in all the denominations in some degree Fundamentalists or Modernists, both with faith in Jesus Christ; both believing in the Bible as the revelation of Christ, the Son of God; living in a world torn to pieces, surrounded by multitudes of people trying to express life in terms of spirit and wanting to be told how to do it—and the people turn to them and find them quarreling. If the Church as now constituted is to make any contribution to the rebuilding of the world this senseless and wicked business will have to stop. The heresy before God in a trial for heresy is the trial itself. Mr. Buckner, the Christian, is not hurt by being put out of the Methodist ministry; the whole Church is hurt. Baptist, Presbyterian, Congregationalist, you can not hurt the Christian scholar Dr. Fosdick; you hurt the Church.

So Dr. Smith tells them to agree with each other as adversaries quickly: they are "hurting the Church." There are not a few like him, who are, as of old, crying "peace, peace, when there is no peace." The Modern Churchmen's Union was formed with the avowed purpose of "the Truth and nothing but the truth, if the heavens fall," as we noted in this magazine in March. But when truth-seeking clergymen begin in dead earnest to search for "truth" so ardently as to threaten the pillars of the theological heaven and its earthly dispensers, the sects, Dr. Smith is the first to

cry—"hold! enough!" The laity is no longer somnolent and we have hopes that many of them will come to see, and see quickly, that the clergy is more interested in the preservation of the Churches than endued with a fresh inspiration to serve and save humanity. The present "Modernist" movement is due to pressure from the pews, not from the pulpit.

An Appeal for Sanity

Our civilization of short memory has of course forgotten the manly and frank challenge to militarist doctrine of the Germany of 1914 offered to her by one of her own sons, Dr. Nicolai, a noted scientist and scholar. *The Biology of War* was a striking document issued by him in the midst of war for which he suffered imprisonment; he escaped, leaving the Fatherland for Denmark by airplane. Even after the Revolution in Germany the new republican government did not permit him to resume his professional work in the Berlin University because of the foolish protests of the junker students. Dr. Nicolai is at present a professor at the Cordoba University in Argentina and has written another striking appeal-statement in the Swiss *Neue Zürcher Zeitung*. He says:

> The fate of nations is predetermined. To foresee the future is statesmanship.

Advocating a moderation based on justice and understanding, Dr. Nicolai speaks of the shattered hope that the victorious allies would not altogether abuse their victory:

> You, feeling that you had the power, ordered us Germans to pay the cost. But since the Egyptians oppressed the Jews, history records no instance where might alone has attained its end. You may make life difficult for the individual German, but the race will only be hardened by its suffering and thereby become the greater danger.

Applying the great doctrine of the Buddha that hatred ceaseth not by hatred Dr.Nicolai says:

> This historical pendulum is no mathematical necessity. But it is only the victors and not the vanquished that can break its alternating beats of revenge and suffering. The victors must recognize a new truth—that Europe is an organism no limb of which can be crippled without injury to all the rest. But unless this truth is seen, unless somebody takes a first step, a new combination is certain to arise, economic or military, international or national,—anything is possible, only the eventual outcome is certain,—that will again turn the wheel and bring Germany to the top.
>
> I do not say this in the interest of Germany, or in the interest of France, although I recognize perfectly well that the ruin of either of these nations would mean an irreplaceable loss to civilization. I speak merely as a European, as I spoke before to my native land. Germany has paid a fearful penalty for being blind to the claims of Europe as a whole. The important question now is—will France be equally blind?

What can save us?

> We all know that only this can save us, that the sword turned toward the body of Europe will invariably break in our hand, that the weapon of the victor inevitably destroys its wielder. There will be no permanent victory until a nation arises that in the midst of its triumph feels itself first and foremost a part of Europe, and has the strength of resolution to act accordingly. . . . Germany's fate might be an object lesson, to teach you that if you will be good Englishmen and good Frenchmen you must first be good Europeans; that only in the free, proud rivalry of doing good can Europe's civilization and prosperity rise to their highest level; and that the genius of your respective peoples fits you peculiarly for this task.

When France and Great Britain and Italy begin to really recognize that their own growth, nay their health itself, is dependent on the well-being of Europe of which they are parts, that no nation can profit at the expense of another, that destruction of Germany is France's self-destruction, that Europe cannot be reconstructed without Russia—then and then only the restoration of Western civilization will be possible. To accept the gospel of self-sacrifice as duty which must be discharged is to practice real brotherhood and not to talk about a nominal one. "Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through," said our H.P.B. and what is true of individuals is true of nations.

IMMORTALITY AND GOD

Dr. Harry Emerson Fosdick discusses the evidences of immortality in an interview in the *American Magazine* in a way that will doubtless give comfort to many and, we hope, tend to move the subject still further beyond the confines imposed by religious sectarianism or materialistic science. But that the road to a proper consideration of Immortality is still in great part untraveled is painfully witnessed by Dr. Fosdick himself, no less than by the overwhelming fact that it is not a vital subject with mankind at large. In the midst of so much that is reasonable and consolatory to *faith* in immortality, as adduced from facts and considerations available to the most ordinary man, and in the midst of testimony from every age and every shade of religious conviction, Dr. Fosdick nevertheless still labors under the shadow of the dogma that Immortality rests upon the assumption of a Personal God. Orthodox theology is unacceptable to him—as unacceptable as the materialistic theories of modern science. Yet it is from the mutually destructive tenets of both that he endeavors to draw his strongest evidences:

> So, of the two hypotheses, the theory that the universe merely happened seems to me the less reasonable, the harder to believe; and every forward step of science increases the difficulty of believing it. Being at variance with all our experience it requires the larger measure of credulity. If there be no intelligence behind the universe, then matter has created something greater than itself—for we ourselves are intelligent. How much

easier, more rational it is to believe that our personalities are not a product of something *less* than themselves, but parts of a *greater* Personality whom some have called the First Cause, some Mind, and some God.

That is the first step. And the second logically follows. If there be a personality behind the universe, what sort of a personality is it? Let us think His thoughts after Him for a moment:

We see this creation moving up from lower to higher forms, from a chaos of star-dust to an ordered universe of stars and planets; on the earth, from inorganic to organic, from crystal to vegetable, from vegetable to animal, from animal to human, until at last there comes the consummation of it all—*personality*.

If this evolving universe has been headed toward anything, it has been headed toward personality. Can we suppose that, having finished this agonizing task, having completed at last His purpose—personality—God would toss it on the scrap-heap, as though He did not care for it at all, as though what He had wrought by the agony of a million years was but the caprice of a careless, passing whim?

This will doubtless satisfy myriads of Christians just beginning to question whether their souls are in a chrysalis or pinned in a theological entomological collection. It seems for the moment to content Dr. Fosdick himself, as thousands of other "modernist" clergymen. But the very force of their awakening minds must drive them unrelentingly onward to seek for something besides and beyond a "faith," however reasonable as it may seem to them, in immortality. What presently prevents or hinders? Belief in the "personality"—whether of themselves or of "God." So long as any notion of Personality as the "consummation of it all" persists, how can the immanent, impersonal Spirit, the Identity in an atom as much as in Christ, in a "chaos of star-dust" as much as an Archangel, be realized?

Reforming Historians

No more timely plea in the cause of internationalism could be urged than that contained in Kalidas Nag's "Humanisation of History," an article in a recent issue of the "Modern Review" incorporating an address delivered at the Third International Congress of Moral Education held some months ago at Geneva. His indictment of the nationalistic bias of the historian and the wrong methods of evaluation, with its glorification of war and its idealisation of the conqueror as the flower of the race, is one that has been heard before. And the attempt to have taught unprejudiced history "indicating wars and aggressions as occasional relapse to the primitive savage, not as inevitable conditions of progress" is also not an unfamiliar idea among educationalists. But what is original and interesting is his own point of view expressed in a wide survey and comparison of the historians' art as illustrated in the Occident and the Orient, and his suggested Tableau of History.

The cantos of peace in the Mahabharata, indicating self-purification, are, he thinks, the only fitting climax for "the apotheosis of Sovereign Power (which) has proved itself to be a tragic illusion," as what war does not? But in the West, as he points out, the emphasis in history is laid on conflict alone. Hence misinterpreted facts give wrong ideas of past ages and nothing, in Occidental history, is said of the inner life of mankind. This same attitude is again apparent in the contrast drawn between Europe and the non-European viewpoints, for Europe sees no absurdity in accepting Alexander's vandalisms as "a legitimate means of propagation of culture to (the) uncivilised peoples" of Egypt, Persia and India, but the similar depredations of Attila as an *Asiatic* Hun's. Judged by the past war alone, he holds historians have been found lamentably wanting.

Historians and history-teaching alike should be reformed. And he selects the mean between the over-emphasis of certain facts which is the Western manner and the over-emphasis of life-values, to the neglect of facts, in the Eastern manner. Then, in a fine passage, he reveals his ideal of the aim and purpose of history:

> Putting aside for the time being the doubtful virtue of historical detachment, we must now emphasise with our whole soul the principle of human attachment and sympathy with Cosmic life, one and indivisible. Flinging all convenient cants and academic subterfuges, we must admit and demonstrate that there is really one all-pervading life, which, being wounded in one part weakens the whole, that the central drama of evolving Humanity is the one organic History, and that history, apparently limited by Time and Space, is really co-eval with the entire creation; that culture is not the monopoly of the East or the West, of the conqueror or the conquered; that civilisation like all precious property of humanity, is a sacred trust, that has been inherited, that should be enriched and ultimately transmitted from generation to generation, irrespective of colour, creed or level of culture; the lower a people or a community is in the scale of humanity the greater should be the attention paid to elevate it; and graver the injustice done, the quicker should be the cry for reparation from Historians before any other.

H. P. BLAVATSKY

AUGUST 11, 1831—MAY 8, 1891

LUCIFER—H. P. B.'s old magazine—contained in the months that followed her death many articles written by leading students and members of the Theosophical Society. They all serve to show how the various writers felt at the time toward the Messenger of the Movement. In the years that followed, nearly every one of them drifted into side issues, stranded on sand-banks of thought, or aided actively and indirectly in turning the Movement and the Society into channels wholly at variance with her teachings and example.

Amongst the communications was one from Mr. Judge, who, from the day of his first meeting her, until the day of his death in 1896, never wavered or varied in his attitude towards her, her teachings and her work. In March THEOSOPHY we published some of H.P.B.'s expressions in relation to Mr. Judge and his status in the work. It is fitting, we think, to place before our readers for "White Lotus Day" Mr. Judge's understanding appreciation of the nature and mission of H.P.B. Their mutual respect and trust, like their common labor in unbroken harmony and consistency, may well stand any comparison and all investigation. More their joint work and example are studied, more the inspiration that sustained and guided them will lighten the dark places of theosophical history and restore the *Antaskarana*—the "Link"—in the great *Guruparampara Chain* of the Theosophical Movement.

"YOURS TILL DEATH AND AFTER, H. P. B."

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the

corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:—

> "Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinarily healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating

steam stops, and then—goodbye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves. And last night I saw .·. and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene,* knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of or cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration

the doctrines of life and duty that have come down to us from im memorial time. Falter not so long as a few devoted ones wil work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumula tions can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and dis ciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the conscious ness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "the great orphan—Humanity."

WILLIAM Q. JUDGE, F.T.S.

SELF AND SECTARIANISM*

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpro nounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta,* at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts,* thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own media tor, the *god* of his human soul and his "Justifier." *"God not revealing himself immediately to man, the spirit is his interpreter,"* says Plato in the *Banquet.*

*Original Edition *Isis Unveiled,* Vol. II, p. 635.

INITIATES AND INITIATION*

VI.

WHETHER the visions and objective phenomena claimed by both the fathers of the desert and the hierophants of the sanctuary are to be discredited or accepted as facts, the splendid imagery employed by Proclus and Apuleius in narrating the small portion of the final initiation that they dared reveal, throws completely into the shade the plagiaristic tales of the Christian ascetics, faithful *copies* though they were intended to be. The story of the temptation of St. Anthony in the desert by the female demon, is a parody upon the preliminary trials of the neophyte during the *Mikra,* or minor Mysteries of Agrae—those rites at the thought of which Clemens railed so bitterly, and which represented the bereaved Demeter in search of her child, and her good-natured hostess Baubo.

The episode of the Matron Baubo—whose rather eccentric method of consolation was immortalized in the minor Mysteries—is explained by impartial mystagogues quite naturally. Ceres-Demeter and her earthly wanderings in search of her daughter are the euphemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by the human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter. "Blessed is he who has seen those *common concerns* of the underworld; he knows both the end of life and its divine origin from Jupiter," says Pindar. Taylor shows on the authority of more than one initiate, that the "dramatic performances of the Lesser Mysteries were designed by their founders to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body." The body is the sepulchre, the prison of the soul, and many Christian fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and of many Brahmanists too.

The Candidate for Initiation always personified the God of the Temple he belonged to, as the High Priest personified the God at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner sanctuary—the Christian "Holy of Holies."

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*Collated from *Isis Unveiled* and *The Secret Doctrine.*

The "King's Chamber" in Cheops' Pyramid is thus an Egyptian "Holy of Holies." On the days of the Mysteries of Initiation, the Candidate, representing the Solar God, had to descend into the Sarcophagus, and represent the energising ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of Life after the change called Death. In the Great Mysteries his figurative "death" lasted two days, when with the Sun he arose on the third morning, after a last night of the most cruel trials. While the Postulant represented the Sun—the all-vivifying orb that "resurrects" every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. This in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic "navis" or boat-shaped vehicle, and a "container," symbolically, of germs or the germ of life. In India it is the "Golden" Cow through which the Candidate for Brahmanism has to pass if he desires to be a Brahman, and to become *Dvi*-ja, "born a *second* time." The crescent-form Argha of the Greeks was the type of the Queen of Heaven—Diana, or the Moon. She was the Great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after, their metamorphosis of Jehovah into a *male* God, worshipped Astoreth, which made Isaiah declare: *"Your new moons and . . . feasts* my soul hateth:" in saying which he was evidently unjust. Astoreth and the New Moon (the crescent Argha) Festivals, had no worse significance as a form of public worship than had the hidden meaning of the Moon in general, which was Kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference, however, that one was the female and the other the male aspect of the Moon, and of the star Venus.

Soma is the Moon astronomically; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *asclepias acida,* which yields a juice from which that mystic beverage, the Soma drink is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests, of the great Mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a "new man" of the Initiate, after he is "reborn," namely, once that he begins to live in his *Astral* Body; for, his spiritual nature overcoming the physical, he would soon snap it off and part even from the etherealized form.

The partaker of Soma finds himself both linked to his external body, and yet away from it in his Spiritual Form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually "as one of the Gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speak-

ing, Soma is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or Yah-ve, "lest man should become as one of us." Soma was never given in days of old to the non-initiated Brahman—the simple Grihastra, or priest of the exoteric ritual.

At Byblos the neophytes as well as the hierophants were, after participating in the Mysteries, obliged to fast and remain in solitude for some time. There was strict fasting and preparation before as well as after the Bacchic, Adonian, and Eleusinian orgies; and Herodotus hints, with fear and veneration about the LAKE of Bacchus, in which "they (the priests) made at night exhibitions of his life and sufferings." (Herodotus, 11, p. 170). In the Mithraic sacrifices, during the initiation, a preliminary scene of death was simulated by the neophyte, and it preceded the scene showing him himself "being born again by the rite *of baptism.*" A portion of this ceremony is still enacted in the present day by the Masons, when the neophyte, as the Grand Master Hiram Abiff, lies dead, and is raised by the strong grip of the lion's paw.

The priests were circumcised. The neophyte could not be initiated without having been present at the solemn Mysteries of the LAKE. The Nazarenes were baptized in the Jordan; and could not be baptized elsewhere; they were also circumcised, and had to fast before as well as after the purification by baptism. Jesus is said to have fasted in the wilderness for forty days, immediately after his baptism. To the present day, there is outside every temple in India, a lake, stream, or a reservoir full of holy water, in which the Brahmans and the Hindu devotees bathe daily.

The hierophants had their *atonement* enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among the hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the "fall of man" in Eden, but simply as an expiation for the past, present, and future sins of ignorant but nevertheless polluted mankind. The hierophant had the option of offering either his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn "new birth" the initiator passed "the word" to the initiated and immediately after that the latter had a weapon placed in his right hand, and was ordered to *strike*. This is the true origin of the Christian dogma of atonement.

The ancients never entertained the sacrilegious thought that such perfected entities were incarnations of the One Supreme and forever invisible God. No such profanation of the awful Majesty entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their *gods*

(divine spirits) had entered into their hallowed tabernacles, the purified physical bodies. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.

The real and hidden sense of this doctrine was known to all the initiates. The Tanaim imparted it to their elect ones, the Isarim, in the solemn solitude of crypts and deserted places. It was one of the most esoteric and jealously guarded, for human nature was the same then as it is now, and the sacerdotal caste as confident as now in the supremacy of its knowledge, and ambitious of ascendancy over the weaker masses; with the difference, perhaps, that its hierophants could prove the legitimacy of their claims and the plausibility of their doctrines, whereas now, *believers* must be content with blind faith.

There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotapanna, Sakridagamin, Anagamin and Arhan; the Four Paths to Nirvana, in this our Fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes Chela (Pupil) to a higher Initiate. Three higher grades have still to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. Thus, there will always be Initiates and the Profane until the end of this minor Manvantara, the present Life-Cycle. The Arhats of the "Fire-Mist," of the Seventh Rung, are but one removed from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain.

"The kingdom of Heaven suffereth violence, and the violent take it by force." Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all secret societies: "the Rosy-Crux becomes and is not *made,*" is more than the generality of men can bear to have applied to them.

(To be continued)

AMONG FRIENDS

"OH, for a message from the Master! Oh, for an interview with H.P.B.! Oh, for some one to silence the disputes and assertions, the bawling and the din."

Mr. Quester sighed deeply, closed his mouth, closed his eyes, closed the volume, sank back into the ample bay of his library chair and registered dejection.

"What you need, Mr. Quester, is faith in a Personal God," remarked Mrs. Prism decorously, but with the slightly hortatory manner of conscious rectitude. "You have been a Wanderer long enough. Nothing but the consolation of religion will give you the peace of mind you crave. Just because you are a Theosophist is no sign that you do not need a Saviour. And Mrs. Crystal knows it as well as I, for she is a Christian Theosophist. She is a natural mystic and a Disciple of the Master Jesus. *Aren't* you, Laura," she added, in earnest if somewhat bewildering appeal.

Thus adjured, Mrs. Crystal laced the fingers of her pretty hands and smiled a dreamy, balmy smile.

"Why, yes, Mr. Prism." It is one of Mrs. Crystal's amiable gifts that she just naturally addresses the "menfolks." "Why, yes. We have been told on the best of authority that, instead of denouncing 'faith in the gods' as a superstition, H.P.B. herself professed it."

Browser came out of his abstraction like a sentinel. "Where did H.P.B. ever say that—or anything like it, Laura?"

"Mr. Browser! how you startle one. And how you misunderstand me." Her tones became very formal. "My exact words were, 'on the best of authority.' If Madame Blavatsky's Successor is not good authority, who is, I should like to know? I am certainly surprised, Mr. Browser," and her fingers arched in sympathetic synchronism with a certain subtle change of inflection. "I am more than surprised, I am shocked—disappointed—that you, of all persons, should be unfamiliar with the well known facts of Theosophical literature and history. Why, you yourself called my attention long ago to that very statement of Mrs. Besant's."

Browser's mouth opened automatically, but no sounds came forth. Mother, Pilgrim and the Judge sat silent, but attentive. Quester lifted one tired eye-lid for a moment, dropped it, and let his volume slide gently to the heap of books and magazines on the floor by his chair. He had glimpsed Doctor coming in swift strides from the other end of the long living-room, scenting the battle from afar. Mr. Prism, man of peace and safety first, offered oblations hastily.

"Now, now, Family, let's not concern ourselves with dissensions or differences of individual opinion. What would H.P.B. say—

what *did* she say, Browser, about 'theosophists slandering and criticizing each other?' "

The restored Browser quoted promptly: "Perish the Theosophical Society rather than that I should see what I do today: theosophists outvying political 'rings' in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally, theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not."

Mr. Quester roved the circle with a vaguely interrogatory look. "Prism, you've said something. That is just what is troubling me. You all know how earnestly I have been a seeker after Truth these ten years back. I've joined in turn every blessed Theosophical Society there is. I've paid my dues and made contributions too, according to my means. I've attended meetings. I have corresponded with the leading Occultists. I've had private instructions from some of them. I cannot claim to have been Initiated, but I have taken several Degrees and have the Diplomas to prove it. I have looked and I have listened, but to be frank, I haven't learned what I want to know. I must find The Truth."

" 'Stop, Look, Listen,' is a crossing signal, man," interjected the Doctor, who could not, in reason, keep calm any longer; "you want to learn to 'read signs'—or get a guide. But go on; go on. This interests me immensely."

"Well, as I say, the more I've looked around the more confused I get. So for a month I've been reading all the books, pamphlets and magazines I could find time for. How can I get a sure faith when every one of them tells me something different? Each writer says he *knows,* and while every one of them quotes Masters and speaks feelingly of H.P.B., each one says all the others are deluded or plain crooked whenever they contradict him—which is pretty often. Of course, I'm no Browser, but——"

"Of course you are, Quester," put in Pilgrim with a smile that took away all chance of sting. "You've browsed on every kind of herbage that grows and are suffering the mental and moral dyspepsia that follows. Judge, it seems to me this specimen of the browsing family needs a strict diet on the Rules of Evidence. He's not absolutely hopeless yet, but he couldn't qualify as any but a comic supplement Juror. In Theosophy as in life each man is his own final authority. He has to be jury and judge for himself—weigh the testimony and apply the law to the evidence, if he is to reach any sort of a decision at all."

"Just a minute before Court convenes," he went on; "no per-

sonalities, of course; no *argumentum ad hominem,* no trying to *win* the case, therefore no legal tricks. This is a *civil* case, in equity to all concerned."

The Judge regarded with judicial gaze the small terra cotta Irish setter that Bobby—Lord Treasurer of gifts—had placed last Christmas on the projecting key-stone of the great fire-place.

"It seems to me," he began, "that we all are, have been, and will continue members of the celebrated and prolific browser family; so no remarks on the browsing habit are invidious. 'To browse' is the verbal aspect of human nature. It denotes action, being, and state of being—a condition that brother Quester would appear to think can be cured by a message from the Master or by an interview with H.P.B., and that Mrs. Prism affirms requires the intervention of a personal God. In this opinion Laura coincides and cites the highest pontifical authority in the largest Theosophical Society, further bolstering the citation by the title of Successor to H.P.B., which alleged Successor says that H.P.B. herself professed 'faith in the gods.' Am I correct thus far?"

No one spoke, so the Judge resumed his charge. "Very well, then, *nemine contradicente,* I find no difference at all between Quester's position and attitude and that of Mrs. Prism, Laura, or the members of any society, sect, church, or religion in general. Quester seems to want Master or H.P.B. to 'make up his mind' for him, so he can have some one else to lean on as his 'authority' for *believing* this, that, or the other thing. Mrs. Prism prefers a Personal God. Mrs. Crystal prefers both and leans heavily on the 'Master Jesus.' What's the difference? No one disputes they *have* the right, being their own judge and jury, but *are* they right? Are they weighing evidence, or are they merely seeking or finding an authority on whom to cast their burden of personal responsibility, and whom they can henceforth follow 'in faith believing?' I pause for correction or objection."

Doctor's priming was hot in the pan. "But, Judge, you've missed the main point. *Did* H.P.B. 'profess faith in the gods or god?' "

"Let us see if I missed the point. From the manner of your question one would fancy that if she *had* professed faith in some kind of a god, you would be ready at once to accept *her* god as yours. Or, if she rejected all gods, then on *her* 'authority' you would as easily become a rejector of 'idols.' Once again, what's the difference?"

He smiled whimsically at Mother, but Doctor was not to be either ignored or suppressed. *"Touché!"* he cried, and joined in the laugh at himself started conjointly by the Prisms, Quester and Mrs. Crystal.

"I never thought of that," confessed Doctor. "It's a fact that one can just as readily become a 'blind follower' of H.P.B. or Mr. Judge, as of anyone else, or of a 'personal god,'—or of some 'Master,' visible or invisible. *Mea culpa; peccavi*—if you know what I mean," he added, to hide his embarrassment at the second shout of laughter from Family.

Mother, who never "takes sides" but *always* comes to the rescue, whether of broken toys or broken idols, by restoring the equilibrium of the owners thereof, smiled as if in reply to the Judge's twinkle.

"Don't you think," she suggested, "that perhaps H.P.B. knew human nature at least as well as her critics, friends or followers—or as any of us? If so, she must have known that no matter what she said or did, it would inevitably be judged by everyone from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt—and that she had constantly to bear that in mind? What do you say?" and she turned to Browser.

"Undoubtedly; but it's not merely what any of us may think: she says so herself in the *Introductory* to the *Secret Doctrine,* in so many words."

Another gale of laughter, but when it subsided Mr. Browser went on equably.

"Pilgrim was talking about a diet on the Rules of Evidence for Quester. We all need it. H.P.B. was trying to get us to weigh all things by *principles,* which is what the rules of evidence are, and not by our own preconceptions or prejudices, conscious or unconscious, nor to weigh what one person says or does *by* what other people have said or done. We are to contrast and compare all we please, the more the better, how the same or different things appear to various minds, but we are to do our weighing of each by itself, not with *our* thumb or any one's else in the scales—and principles are the scales. Or should be. We go by opinions. She didn't. She had convictions; how did she arrive at them? Is she trying to convey her convictions to us, or are her writings a monumental mass of *evidence* that can be either verified or disproved by anyone for himself? A mass of evidence, coupled with the plain statements of the *principles* under which she has weighed them and arrived at certain Conclusions which she gives: there is a testimony to be examined. Is she accurate or inaccurate in her citations? Are her arguments sound or unsound? Are her principles fundamental to any and all investigations, or are they mere man-made 'rules of the game?' Can she be 'checked up,' or are her writings a 'revelation' to be accepted or rejected on 'faith?' Does she, as a Witness, stand up under cross-examination? Can those who 'believe' in her, in whole or in part, those who claim to be her Successor, those who

belittle her, themselves endure the same tests she invites and urges as a *sine qua non* to all true apprehension? Was She looking for followers or *students?* Was She proselyting for a Society or trying to establish a School of Brotherhood by providing material for study and an example to emulate? A School of Brotherhood is what Occultism really is—or it is a delusion and a sham."

"Great applause," punctuated Doctor. "Friends, Romans, countrymen, you have listened to the longest public address ever delivered by the well-known Mr. Browser. Are there any further remarks, or are we all merely among those present?"

"My sister Laura," began Mrs. Crystal's brother—

"*Is* a 'psychic of no mean ability,' and so forth," murmured Doctor rudely, if *sotto voce.*

"My sister Laura," repeated the loyal kinsman, "has been impliedly questioned in the authenticity of the quotation she made from a distinguished authority. This, fortunately, is not a case where the valuable contributions she has made and is making to the progressive unfoldment of the higher knowledge is incapable of verification, because those who doubt her communications are unable to themselves rise to the high levels to which she has access. I now call upon you, Mr. Browser, to affirm or deny the accuracy of my sister Laura's citation from a recorded statement by Mrs. Annie Besant, Successor to Madame Blavatsky."

"Oh, she said it, all right. You will find it in 'East and West,' in *Lucifer* for May, 1895. Mrs. Besant simply *had* to say it, or own herself absolutely at odds with the one whose Successor she claimed to be, and with the Masters whose Voice she claims to be. But, if you will excuse me, you seem to have missed the point of all that Judge and Pilgrim have been saying, and that H.P.B. taught and exemplified."

"And what is that point, if you please?" asked Brother, with dignity.

"Simply this: taking things for granted as so, simply because some one in whom we have confidence says they are so. As a cold matter of fact, H.P.B. never professed anything of the kind. On the contrary she expressed a score of times and more the 'horror and contempt with which every true *Occultist* regards the "Personal God," so-called, and the exoteric ritualistic worship of the Churches —be they heathen or Christian.' "

"Those are strong words, Sir," said Mrs. Prism, solemnly and frigidly.

"They are not mine, Mrs. Prism. They are H.P.B.'s. You don't have to believe them. You may very sincerely believe the contrary. The point is that it is neither evidence, nor accurate, nor 'nice' to pretend to be speaking as H.P.B.'s 'Successor' and put into

H.P.B.'s mouth the very antithesis of the truth as H.P.B. expressed it. If you believe in something and want to proselyte others, go ahead by all means, but don't put your words and your opinions in other people's mouths. It really isn't done, you know, outside of religious circles, theosophical and otherwise."

"And you might add," said the Judge, "that the same thing applies to these claims to being H.P.B.'s 'Successor.' H.P.B. claimed for herself to be a *transmitter* and denounced 'apostolic succession' as 'a gross and palpable fraud.' You will notice that Successors don't *transmit*. That can be checked up by all the past. They imagine, invent and affirm. It *can't be verified,* and the Successors know it. So they call it a fresh 'revelation.' If these 'revealers' are no more accurate on other planes than in regard to mundane facts, their followers' lot will not be a 'happy one.'"

"Well, Judge, my own communications from higher sources make me accept both H.P.B. and Mrs. Besant, both H.P.B. and Mr. Sinnett. I can reverence H.P.B. and at the same time accept all the others. Are we not all Theosophists?"

But it was Pilgrim who answered Mrs. Crystal. "That also is done in well-known theological quarters. It is so well known that it has a name—two of them in fact: Syncretism and Antinomy, I believe."

"Oh, thank you, Pilgrim. I must make a note of those two wonderful words." And Mrs. Crystal smiled sweetly.

"Crier, adjourn the Court," said the Judge.

TO A FRIEND

DEAR COMPANION:

Things past are always easier than things present or things yet to come. The past can be judged by relative importance; it is the hollow of the wave of our progress, whereas the present and the future represent the crest and the resistance felt or feared. Yet, if we remember, the past when it was both present and future held such disturbances, which we now see were a waste of energy. We should learn from this to "resist without resistance," that too great an expenditure of thought, of energy is not wise. When we fight we are drawn into the swirl of events and passions, so it is best to lean back on the Self, which is never moved, and look on at the flotsam and jetsam through which "we" move. We can look back at the very worst that may happen, in the same way as we now look back on what has been; knowing this, when disturbed, we can say, "Even this will pass away," and wait till the clouds roll by, seeing ourselves in the sunshine and looking at the East of

Time. I think that practically all that troubles us is unnecessary, as trouble, but necessary *for experience.*

The experience of the Ego in its progress on this plane is a series of progressive awakenings, and awakening means "awareness." It knows the landmarks on its way back to Divinity. I do not think the Great Ones withdraw as we approach—although that is a description of a perception of their natures by degrees—but that we are surrounded by an "invisible escort" as long as our faces are set toward the goal and we remain staunch to Their program. They neither push, pull, nor hinder voluntary action; to do so would prevent true self-reliance; for this reason some may think they are deserted by Masters, or are not seen or heard by Them. This is the worst conception that could be; it belittles Them and implies ignorance and ingratitude on Their part. They gave us the Message as well as having spoken clearly of Their nearness to those who try and ever keep trying. We cannot take part and harbor doubts as to the rest. All this is what you have been saying in another way.

I did not know that my recent letters had in them discouragement, and in the writing of the Teachers I have found but encouragement. I think you must mean that the deep sense of the gulf between our ideals and attainment dismays the personal conception. This is quite true, but "we" are not the personal conception nor its deductions. If we involve ourselves in the Karma of the personal conception, we shall feel despondent—like Arjuna. We are not these relations, but the warriors who will conquer them in order to make friends.

Of course we are all links in the chain; what affects one affects all, in degree. Every one who endeavors to help others in any real way puts himself in the place where he must take reactions; you are in that place also, with regard to those who are waked up more particularly, and in a minor degree as to others whom you teach. In this Karma acts, of course, because we made the Karma of that kind.

The Karma of the T.S. is also the Karma of H.P.B. and W.Q.J., known beforehand in general. The first effort is to spread Theosophy and much has been done in this respect, but its application has not been as general as might have been. The reactions from the spreading of the philosophy and its wrong or non-application, will be taken care of when They come again. It might be likened to a plant; it has to be trimmed to proper growth, but before this can be done the errant tendencies have to get their growth. You will remember what W.Q.J. said, "Our old Lion of the Punjab is not so far off, but all the same is not in the place some think, or in the condition, either." We are linked with the Lodge by aspira-

tion, by service, by following of the Master's program as nearly as we know; we have no desire. And we know that "in the lives of all who aspire to higher things there is a more or less rapid precipitation of old Karma, and it is this which is affecting you. It will go off shortly, and you will have gained greatly in having gotten rid of a troublesome piece of business."

Yes, the feeling of responsibility grows as more and more come for light and help, but being "transmitters" we have but to transmit that which is the doctrine of Him who sent us, and this you can do for a million as well as a few, for it is not a case of individual treatment. Of course, we improve all the time, and the wider the responsibility the greater the improvement; everybody who starts small "grows up with the business." As to the appeal to selfishness, does not nearly everyone begin selfishly? They get a broader vision as they learn more, and it is better to begin even selfishly, than not at all. Some have to come that way, but, of course, that way is not accentuated, even if mentioned as a matter of self-benefit; it is the door for some.

Your letters of late have been showing much more of an insight into principles and things, an understanding clear and impersonal. We are all pawns on the board of the Great Game, willing ones, conscious ones, and also have our values which become cumulative as we serve; we also study and learn the methods. Ease of mind and confidence are better than all, in this work of dealing with other men—that is, with the human heart. The more wise one is, the better he can help his fellows, and the more cosmopolitan he is, the better too. More power to you.

As ever, R. C.

SPIRITUAL KNOWLEDGE

Who goes around and takes testimony to find out whether or not he is *self-conscious?* Nobody. All the testimony in the world would not make your self-consciousness any more aware of the fact that you *are* self-conscious than now you are aware; and if everybody in the world came to you and told you you are just dreaming—you are *not* self-conscious—you would know better. Our self-consciousness—our "I-am-ness"—like a ray of sunlight coming through an aperture into an underground chamber, is the sole *direct spiritual knowledge* that most of us have here in the body. But it is possible to enlarge the aperture, to so increase the range of our self-consciousness that instead of being limited to this mind and body and feelings, this earth, we can take in every body and every being of every kind in this solar-system. While here in the body we can dwell in the state called Spirit—the state of Christ, of Buddha, and of all the "saviors" of mankind.

STUDIES IN THE SECRET DOCTRINE

VII.

Original Method, Original Teaching, Original Impulse

TRUE Shruti or Revelation or Revealed Wisdom-Religion is immemorial, universal and impersonal—immemorial in time, universal as to space and impersonal in the sense that it is neither the invention of any individual or individuals, and though guarded, preached, proclaimed, and promulgated in different parts of the world at different periods of human growth, by individuals, it is done by a special method wherein impersonality plays the most prominent part. In this world of name and form (Nama-Rupa) personalities abound, and so the Impersonal Message proclaimed by an Impersonal Method, by Impersonal Individualities comes to be endowed with name and form, and the proclaimers get transformed, in the minds of the non-mystical, into individualized personalities.

In the light of our last study Shruti, Vedas, Revelations, the Sacred Knowledge ceases to be Brahamanical, Christian or Masonic; they are different names for the same principle. Once grasp this important idea, and with it as a telescope stand on the vantage ground of observation to examine creeds and religions, philosophies and sciences, emblems and rituals, in any country at any particular period, and they show a universal basis, an impersonal background and a consistent phase, related to other equally consistent phases. That which is not to be found manifested or implied at all places and at all times, that claiming special and privileged existence for itself, that which cannot stand on its own inherent impersonality and veracity, but demands for its continued existence the strength of personalities—that is not Revelation though Christians may call it so, nor Vedas though Brahmans may name it so, nor the Word of Allah though Muslims may believe it so. Truth alone is the Word of Allah as also the Vedas that were heard, and the Revelation that came from God, and is the common property of the human race. In that way, and that alone, religion becomes a Force that unites. The *Mahabharata* defines religion thus: "That which supports, that which holds together the peoples everywhere, that is Dharma." The temple, the church, the mosque in reality ought to be the meeting-place of all students who seek for Truth; these places have become in every age instruments of discrimination against seekers, for they have welcomed only blind believers.

The *Secret Doctrine* teaches the continued, unimpaired and thorough existence of Shruti-Revelation, in the correct sense of the term. Said Madame Blavatsky:

> What I do believe in is: (1) The unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the Science based on such uninterrupted teaching.*

This stupendous claim has not been made for the first time in the history of human thought. The student will do well to reflect over this statement which finds corroborative testimony in many an ancient scripture. In fact the real Revelation, universal and impersonal, about which we have been writing, has been an object of exposition by great Teachers in a very long line of succession, and equally also an object of enquiry and search by a large number of earnest and devoted students of Truth which is Wisdom. Many claim the privilege of teaching; all true teachers, however different their personal ways of imparting knowledge, teach the one ancient and universal truth. As the *Brahmabindaopanishad* has it: "Cows are many colored; but the milk of all has but one colour. Look on knowledge as the milk, and on the teacher as the cows." Herein we find the means whereby students can determine for themselves between false and true teachers.

Let us here quote a few significant statements from scriptural authorities. They become authorities not because they are scriptural in the ordinary sense of the word, but because they manifest the universal and impersonal inherent in them, and thus become Authoritative Scripture. They cease to be Christian or Brahmanical, narrow and particular and personal; they assume a universal significance, objects of inquiry and not of belief, to be accepted after understanding on the basis of their inherent but self-evident strength. They reveal themselves to the one who is ready to see; they are heard by the one who is ready to hear.

In the *Bhagavad Gita* Shri Krishna, the Incarnation of the Universal Self, speaks of one of the Pedigrees of the Wisdom Religion. In the *Mundakopanishad* is to be found another aspect traced. In the *Matsya Purana* we come across a different phase of the same subject. It is not our purpose here to endeavor to grasp the inner meaning and precise significance of beings and subjects treated of in these passages. What we are desirous of is to point out the singular fact of the existence of a system of thought, a body of knowledge, ancient and consistent and which in unbroken continuity is transmitted by one generation of Knowers of the Wisdom to another, by a unique impulsion and method. These three references selected from the Brahmanical Scriptures are only examples; such can be multiplied from the same and other scriptural lore.

To begin with the *Bhagavad Gita*: Shri Krishna says that He Himself taught it to Vivasvat and it is described as a "yoga" which

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**Lucifer,* October, 1889, p. 157.

is imperishable. This Vivasvat is correspondentially related to the Sun; Vivasvat is Hiranyagarbha Brahma in another text; and both stand for the Deity manifesting this Solar Universe of ours. Manu, the Heavenly Man, is next named and the implication is that just as the imparting of the Yoga by the Kosmic Deity to Vivasvat enabled the latter to manifest Himself as the Solar Deity and create and become the Solar system, so also He in turn imparting it to the Manu enables the latter to manifest Himself as the Deity of the Human Race and create and become Earth-humanity. A further sub-division is reached when the Deity of the Race imparts the yoga to His own son, Ikshvaku, the founder of the Indian Solar Dynasty, who leaves the inheritance to a line of Divine Kings, until in the course of time it was forgotten. It may be asked—why? The *Gita* verse contains the answer for the careful student; for in it Arjuna's name is Parantapa—"harasser of foes." Arjuna is the human soul whose foes are of his own household, the senses and all that emanate from them. When the human Ego begins to harass his foes then only he begins to tread the Inner Path, and subduing the outer, he unfolds the inner eye to see what is Revealed, the inner ear to hear the Word spoken, the Vedas chanted, the Gayatri sung, the Ahuna-Viaryo uttered.

What is taught and handed down is an yoga—a process of union which results in a manifestation. Here is the Original Method whereby the Original Impulse is worked and which produce the Original Teaching. "Even though myself unborn, of changēless essence, and the Lord of all existence, yet in presiding over Nature—which is mine—I am born but through my own Maya, the mystic power of self-ideation." In the Tenth Discourse Arjuna, addressing Krishna as Yogi who is appealed to by all people enquires about the details of the Yoga and Vibhuti (power of union and glory) of the Lord and elicits an answer, descriptive in character of the nature of the Lord; but in the following discourse Arjuna addresses Him not as yogi but as yogeshwara, Lord of yoga, and prays for a Vision of the Universal self which lies hidden "enveloped in my yogamaya" (VII-25)—the maker of Vivasvat of the fourth discourse. The Vision vouchsafed to Arjuna is of Krishna, the unborn and the imperishable. Thus the *Bhagavad Gita* speaks of handing down the Method whereby the Wisdom of the Self is attained.

Turn now to the *Mundakopanishad*. Here we find another type of pedigree; not of yoga, method of process but of the Vidya, the Knowledge—the System of thought. That which is handed down is Brahma-Vidya, the Wisdom of the Self Divine or Theo-sophia. Says the Upanishad that Brahma, the first of the Shining Ones arose as the maker and the protector of the world, and immediately pro-

ceeds to inform us that it was He who told of Brahma-Vidya, which is the foundation and resting place of all other Vidyas or Knowledge, to His own eldest son Atharva, just as the imperishable yoga of the *Gita* was taught by Manu to His eldest son Ikshvaku. Atharva in his turn told it to Angir in ancient times and Angir imparted the knowledge to one whose name was Satyvaha of the Bharada Vaja family; the last named to Angiras, and so the Vidya descended and in the process, proceeding from Teachers to pupils, the Lower Knowledge emanated from the Higher and deteriorated into Avidya-Agnosticism. Here once again we meet with the idea of the *Gita* as to how the exhaustless Doctrine was forgotten till Krishna declared it "this day" to His Bhakta and Sakha—Devotee and Friend. Thus also in this Upanishad Saunaka of Maha-salah of the Great House (*i.e.,* the Great Lodge), Devotee and Friend in knowledge and service, approaches Angiras, with proper rite, and addresses him as Bhagavan (Lord) and asks, "What is that through which, if known, everything becomes known?" The answer is Para and Apara-Vidya, the Higher and the Lower Knowledge, the latter composed of the Four Vedas and its six limbs, of which we have already written. Here we get not only the relationship between Absolute and Relative Knowledge, but an indication of the pedigree of the expounders of the true Revelation-shruti.

In the *Matsya Purana* a still different phase of this doctrine emerges. It speaks of the Manus and Rishis who live and work to maintain unbroken the Arya Dharma (The Noble Law) from falling into decay and ruin and this is done by Them through the constant instruction which They impart to new Egos. They are spoken of as Shistha—those who remain behind to instruct. They have in Their own constitution the Dharma in the form of memory —this is Smriti. The knowledge of the Shistha is Shisthachara. The memory gives the Impulse to Knowledge to manifest itself. In this aspect Masters as Embodiments of the Wisdom, Teachers who are in a very real sense Their own Teaching, come to the fore. It is this Original Impulse of Smriti, Memory of the Great Teachers of Wisdom-Religion to which the Secret Doctrine refers:

> "Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission 'within the book volume of the brain,' and through countless aeons, with more truth and accuracy than inside any written document or record."*

From all this it will be evident to the student that real Shruti-Revelation is not a matter of the past but it exists today; further that such true revelation, in course of time, falls into the mire of decay, and that from time to time, its existence is made known and

S. D., Vol. II, p. 424.

the subject matter of its contents freshly explained. Thus arises the strange phenomenon of the co-existence of the true and the false Revelation in many an age, and in our own Theosophical Movement this phenomenon can be contacted, in more than one direction, in the days of H. P. B. herself, as also since her passing away in 1891.

In the *Pistis Sophia* a very pregnant passage brings a valuable lesson on this subject and we draw the attention of our readers especially to the necessity pointed out about the words fitting and harmonizing in the whole gnosis:

> When then Jesus had said this, Mary answered and said: "My Lord, if men go to seek and they come upon the doctrines of error, whence then are they to know whether they belong to thee or not?"
>
> The Savior answered and said unto Mary: "I have said unto you aforetime: 'Be ye as skillful money-changers. Take the good, throw the bad away.'
>
> "Now, therefore, say unto all men who would seek the godhead: 'If the north wind cometh, then ye know that there will be cold; if south wind cometh, then ye know that there will be burning and fervent heat.' Now, therefore, say unto them: 'If ye have known the face of the heaven and of the earth from the winds, then know ye exactly, if then any come now unto you and proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken unto you through two up to three witnesses, and whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.' Say unto them: 'Those who shall come unto you, and their words fit and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.' This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error."

Herein the student receives an answer to the question so often asked—how shall we know what teaching is genuinely Theosophical? Any teaching that does not dovetail in with the "*whole* gnosis" must be rejected as non-Theosophical.

Thus the three facets of the Secret Doctrine or Wisdom-Religion are Teaching, Method, Impulse. When Emerson wrote that 'the reverence for the Scriptures is an element of civilization, for thus has the history of the world been preserved and is preserved," he must have had in mind the inner significance of the true Revelation. From thou shalt and thou shalt not of the formal creeds of man-made scriptures we must learn to appeal to the Nature-Laws, more ancient, more majestic, more enduring, as Sophocles' heroine, Antigone, did; she defying the laws of her state appealed to

> The unwritten laws divine, immutable,
> That are not of today or yesterday,
> But abide forever, none knowing whence they sprang.

This is not the poetic imagination of Sophocles who himself was inspired by the words of an Attic orator, perhaps Pericles himself—"Not only the written laws, but also those unwritten laws—which no man ever yet had the power to abrogate, or dared to contradict—whoso violates them must pay the penalty not only to man but to the gods."

H. P. B.'s Message is of the nature of Shistachara for a sub-cycle and therefore she speaks of the necessity of living true "to its original impulses through the next hundred years."*

The Method whereby that impulse is given and should be sustained is hinted at and indicated. H. P. B. claims to be a transmitter, not an originator or author, and that which is transmitted is neither new nor a "revelation" but is "as old as thinking man." The *Secret Doctrine* employs the Original Method, imparts the Original Teaching, introduces in our time the Original Impulse. Therefore it is of the nature of Shruti.

HOMELY HINTS

People sometimes say they find a kind of "coldness" at a Theosophical meeting, where principles of philosophy and their application to the affairs of daily life are discussed; they find more "devotion" at the meetings of the various sects or cults—or even at other types of meetings called "Theosophical." It would be interesting to understand what such people understand by "devotion." They often doubtless refer to those types of meetings where there is "meditation," a sort of prayer-meeting where psycho-religio emotions are aroused. The Teachers of Theosophy say, "The first test of true discipleship is devotion to the interests of another." So there are different kinds of "devotion"—some of them, to the personality. Also, the *real* meditation is not like that.

* * *

The best method to follow in trying to help our friends is to aid them to see their obstacles, and one way to do this is the *indirect* way: telling a story, for instance, of somebody we know who thought or did thus and so—and telling it in such a way as to arouse no suspicion in the mind of the one we are trying to help. It requires *finesse,* but it can be done—and well. Of course, an obtuse mind, engrossed in its own affairs, is sometimes best dealt with by the direct method. The main point is, not to work for an opportunity, but to take it when it comes.

—R. C.

**Key to Theosophy,* p. 243.

PEER GYNT

TO the student of Theosophy, "Peer Gynt" is full of truth, speaking through symbols such as genius always instinctively knows and uses. The artist in any line—poet, painter, dramatist, musician—deals with ideas, with principles, long before they reach embodiment in verse, in picture, in drama, in music. And when the great arts combine one feels the profound and intricate plan behind the projection of each character; for each embodies a psychological principle.

As in Ibsen's "Brand" we see incarnate Will, so in "Peer Gynt" we have incorporate Fantasy unrestrained by the Will. Peer is conceived as having all the vices. "His father was drunken, his mother is weak," one says of him. That fatal weakness, that shrinking from irrevocable resolution, that making compromise the rule of life, lets Reality slip from it, and long content with shams, comes at last to hideous disillusion. But the braggart hunter, the teller of lies, the dreamer of dreams with himself as the hero—is not this a type of every man in his lower nature? One of the marks of great genius is to draw from the Universal, the particular; to express the abstract in the concrete; to personify principles. These everlasting Principles, *elixir vitae,* poured, as it were, into the vases of human forms, twisted and distorted or elevated and beautified, according to the motive and nature of each, are the substance of all great drama. The old Greeks knew it, and Ibsen is the great exponent of it in the history of the modern stage.

"Peer Gynt, thou art come of great things
And great things shall come of thee!"

Thus says the dreamer. But he cannot make his dreams come true. His whole philosophy is symbolized by the Great Boyg, a mysterious Voice which advises him to go "round about" rather than "straight thro'." For this, he leaves his fond, faithful old mother, and Solveig, who should have been the golden prize of his life, and driven by the fates of his own nature, comes step by step to the castle of the Trolls; to *kama loca* in short; where illegitimate desires meet legitimate doom of fulfilment; where brute force in carnal, horrible shapes, tortures the mind; where the whole crew of base thoughts and imaginings, in mutiny against the higher ego, makes chaos in the Soul. And out of this nightmare the poor soul cries dimly, "I would I could waken!" The Troll-king tells him the difference between a Troll and a man:

"Out yonder under the shining vault
Among men the saying goes: 'Man, be thyself.'
At home, here with us mid the tribe of the Trolls,
The saying goes: 'Troll to thyself be enough!'"

Is not that the difference between the higher and the lower self? But the "Gyntish self" that Peer worships is not Self-realization, but Self-preservation. "To realize ourself is to travel spiritually in the direction of an ideal. To preserve ourself is to travel in the easier direction of the gratification of one's personal needs." And since "Outward the troll-king's gate opens not"—the whole horrible army of lower entities and elementals set upon the Soul, and all but overcome it. Then, in that moment of direst need, Peer calls, "Mother, help me, I die!" and as the fiend approaches, Peer calls to the soul of Solveig:

"If you'd save me, now, lass, you must do it quick!
Gaze not adown so, lowly and bending—
Your clasp-book! hurl it straight into his eyes."

But as the gathering birds of prey hover ready to pounce, they see the fiend shrivel up and say in a gasp:

"He was too strong. *There were women behind him.*"

There was love behind him, little as he seemed to deserve it for *putting* it behind him. There was the feminine *buddhic* principle, the vehicle of *Atma* the Spirit, beautifully symbolized in the character of Solveig, eternally faithful, watching and waiting till the ego should return with its garnered experience. Of the fruit of its life, what part can be assimilated by *Buddhi?*

In the exquisitely tender scene at his mother's death-bed, we see the wild boy at his best, when to ease old Ase's mortal fears, he forgets himself in fantastic imagining for her, and drives her on her last journey:

"To the castle west of the moon, and
The castle east of the sun,
To Soria-Moria castle
The road ran both high and low."

And one is so carried along with him in his fancy, that one scarcely realizes he is still on the "low road." Later on in the play comes the ghostly voice of Ase:

"Hu, you've upset me
Here in the slush boy!
. . . . . .
You've driven me the wrong way.
Peer, where's the castle?
The fiend has misled you."

Lies, all lies, and the poor soul entangled and entangling in the illusion—web of its own spinning.

Years elapse between Act III and Act IV while Peer, working out his *kamic* principle, becomes a mature man rich and worldly, dreaming still of a Kaiserdom of earth, an expanded self-hood to which all shall bow down. They lead him into strange places and experiences, to a mad-house, to the desert in the guise of a prophet,

and at last they lead him home, his dreams; and a glimpse of Reality comes, as he hears Solveig singing in the hut where he has left her years before:

"Dearest Boy of mine far away,
Comest thou soon?
. . . . . .
I will await thee
I promised of old."

And all the waste of his life, is made apparent to him as he is tripped up by Thread-balls who say:

"We are thoughts;
Thou shouldst have thought us"

and as he slips on withered leaves:

"We are a watch-word
Thou shouldst have proclaimed us"

and as he hears "a sighing in the air:"

"We are songs;
Thou shouldst have sung us!
A thousand times over
Hast thou cowed us and smothered us
Down in thy heart's pit
We have lain and waited
We were never called forth."

But it is to Solveig that his Soul answers:

"One that's remembered—and one that's forgot
One that has squandered,—and one that has saved
Oh, earnest! and never can the game be played o'er!
Oh, dread!—here was my Kaiserdom!"

In Act V, he meets the symbolic figure of the Button-Moulder whose message to Peer points the failure of his egotism which has neither lived virtuously nor sinned greatly, and who must therefore be melted up and re-issued:

"For Master, you see, he is thrifty, he is.
He flings nothing away as entirely worthless.
. . . . . .
Now you were designed for a shining button
On the vest of the world; but your loop gave way;
So into the waste-box you needs must go,
And then, as they phrase it, be merged in the mass."

Peer refuses to be "deprived of one doit of my Self" and is surprised at the answer:

"Yourself you never have been at all;
Then what does it matter, your dying right out?

And asked what it is to be ourself, the Button-Moulder answers—as if taught by the Wisdom:

"To be oneself is: to slay oneself.
. . . . . .
And therefore we'll say: to stand forth everywhere
With Master's intention displayed like a signboard."

Peer is reprieved till "the next cross-roads"—and so comes at last to the hut where Solveig waits, Solveig, symbol of selfless love, and he asks her:

"Canst thou tell where Peer Gynt has been since we parted?
Been as in God's thought he first sprang forth?"

And Solveig answers:

"Oh, that riddle is easy—
In my faith, in my hope, in my love."

Peer says:

"What sayest thou? These are juggling words
Thou art mother thyself to the man that's there."

And Solveig answers:

"Aye, that I am: but who is his father?
Surely he that forgives at the mother's prayer."

He kneels, and hides his face in her lap, while the Button-Moulder again approaches:

"At the last cross-roads, we will meet again, Peer;
And then will see whether—I say no more."

And Solveig sings, as the sun rises:

"The boy has been lying close in to my heart
All the life-day long. He is weary now.
. . . . . .
I will cradle thee, I will watch thee
Sleep and dream thou, dear my boy!"

Ay, sleep and dream, poor soul, in *Devachan,* over the little that can be assimilated by thy Higher Self, of all thy life's fruitage.

TOKENS OF THE MASTERS

Scarce a Theosophical student but has longed for some tangible token, or some visible, real "sign" that Masters exist, and that They are in every phase of our changing days and years. It is not that there are not these signs and tokens, but that we are not cognizant of them, when we are in company with each other, nor when we are alone with our thoughts—not even when we are reading of Them. Yet we all have from Them all the time, and if nothing more, the retardation of our evil tendencies—restraint exercised on us and for us. There is no lack of "signs."

THE SEARCHLIGHT OF THEOSOPHY

THE great mass of law-abiding and self-styled "respectable" citizens of the world, stand helpless and bewildered before the Sphinx of twentieth century civilization, unable to understand it, therefore unable to discover an antidote for it. Deeming themselves in no way responsible, they stand inactive and watch the national and world events follow each other in rapid succession, totally unable to decipher the meaning of the hand-writing on the wall. But to the student of the ancient Wisdom the mystery is not so great, because he sees the present world conditions as but the natural and inevitable results of causes engendered in the past, and can trace backwards the threads which link each present condition or event to that cause which gave it birth. To understand the present, one must look to the past; to understand the future, one must look to the present and the past; for the three are in unbroken continuity. It has been said truly that "the future does not come to meet us from in front, but is the past coming up over our heads." An acorn brings forth an oak and never in any case another tree, and the Karmic seeds sown in the past by individuals, nations and races, having now germinated, are showing their heads above the ground. If they are seen to be ugly weeds which mar the soil of national and racial life, it is time to recognize the foul nature of the seeds sown.

If one cares to accept the words of Those who are the custodians of the ancient records, we find that thousands of years ago there existed in the middle of what is now known as the Atlantic Ocean, the beautiful isle of the lost Atlantis. Along its balmy shores and amidst its towering mountains,—whose very tips now form a few scattered islands in the Atlantic,—there flourished a splendid civilization, in some respects similar, but far superior, to our present one. Great air-ships moving with lightning-like speed, and as silent as eagles in their flight, skimmed the blue surface of the surrounding waters, or journeyed at will to the adjoining islands. In the center of each craft there was fixed, it is said, a small disc-shaped receiving and transforming instrument, which utilizing the magnetism from the Sun, propelled the ships at any desired speed; or in Theosophical phraseology, the builders of those crafts used their knowledge of the electro-positive and the electro-negative aspects of one of Fohat's seven Sons or Brothers, and overcoming what is now known as the law of gravitation, journeyed in safety through the air, at any desired altitude. The radio-phone, mental telepathy, and countless others of the so-called "new discoveries" must have been as common on Atlantis as they will be to us in the present and coming centuries, only in those days they

needed no broad-casting machines and receiving-sets of iron and steel in order to send and receive their messages, but used the far more powerful and delicate mechanism of the human body for such purposes.

Many years ago, when the present-day air-ships and wireless telephones were hardly dreamed of, Theosophists knew that those Egos who were once embodied on the isle of Atlantis, were coming again into bodies on the Americas, and some few in Europe. Therefore, it was not difficult for them to foresee the developments which must take place along scientific and commercial lines. And more, they can prognosticate with similar assurance that the time is not far distant when the noisy and troublesome aerial motors now in use will be done away with, and the mechanical devices now deemed so necessary for radio-activity, will be things of the past.

But this is not all the search-light of Theosophy brings into relief. If so, it would confer small benefit. The important and vital point is this: the ancient civilization of Atlantis perished and the island sank beneath the waves of the Atlantic amidst horrors and agonies indescribable, because with all the powers and knowledge which they possessed, those powers and that knowledge were used, not to benefit and uplift all humanity, but used selfishly, wantonly, to the detriment and degradation of the race, used consciously in league with the destructive side of nature. And we of the Americans, many of us are those Atlanteans, clothed again in new bodies. Embodied there at that time were Those who knew full well the fate the Atlanteans were bringing upon themselves, Those who could see with fatal clearness the terrible and inevitable results of such causes set in motion. The Adepts of the Great White Lodge and their Companions must have warned and tried to save the race from its folly, as They always warn and try to save. But in vain; that civilization went down. Such Adepts and their Companions were saved at the time of general destruction, having "come out from among them" and having no part in the sorceries of the race. Here, likewise there have been, and are, a few who see where the present race is heading; they know what, under Law, must be the inevitable result of the wrong and harmful misuse of power. But will those ancient Egos heed the warning any more readily now than then? It remains to be seen.

Some, at least, of those Egos have been embodied many times since the days of Atlantis. It is said, the Egyptian civilization of the past served as such an embodiment for us. We, who now so proudly call ourselves Americans, pretend to look with horror and scorn upon the cruelties of various kinds which the Egyptians practised; but have we truly reformed? A large majority of the

Egyptians were kept in slavery, terrible! we remark. But how about the millions of commercial slaves which exist in the United States alone? True, they are not spurred on by blows and the whip's lash, but none the less are they kept in slavery by stern necessity. The many are made to serve the few, by force, as of old, and it matters not whether the force employed is that of physical tyranny or the force of hoarded wealth.

Here in the new country, America—not having been inhabited for some thousands of years—the vitality and life of the people are eager and strong. The Astral Light here is new and clean and vital compared with what it is in the older countries, such as Europe. There, the evil and obnoxious thoughts and acts of generation after generation of men are photographed on the Astral Light, poisoning the atmosphere, devitalizing the activities of the people. But with what kind of seeds have we sown, and with what kind of seeds are we sowing the new field? The American Indian was cheated, murdered, and driven from the land. The Egos once clothed in the flesh of the Red-men are coming back at present in white bodies, and we hold up our hands in horror, deploring the fact that in such a glorious civilization wave after wave of crime sweeps across the country; that young boys and girls, hardly out of their 'teens enter upon lives of crime, and often prefer to kill their hold-up victims in cold-blood after robbing them. Indeed, many are the Apaches, Sioux and Crees who walk the streets of our cities, now in white bodies. Karma-Nemesis is forever on our trail, but the time between the first sowing in this country, and the reaping of, at least, a portion of the harvest, has been short. The seeds sprang quickly in the new soil.

If anyone truly seeks a remedy for the woes and atrocities of the present civilization, he will not have far to seek. Let him first, in order to understand existing conditions, search the ancient records set forth anew in H. P. B.'s *Secret Doctrine;* let him apply the Three Fundamentals as they are given there—apply them in daily thought and action—then, let him spread the knowledge he gains from such study and application, in every possible way, that this nation, this race, may undo the errors of the past, instead of digging new and deeper pits in which to sink.

ON REVELATION

REVELATION means direct perception by an individual, on his own account without intermediaries. Therefore, that which is revelation to one man cannot by any chance or possibility be a revelation to anyone but himself; it is only testimony, or hearsay, to all others. It is recounted in one of the books of the Pentateuch how the Lord appeared and spoke to Moses. There have been many more than Moses to whom the Lord appeared, according to their account. Supposing one such came to us and said, "The Lord appeared to me today and told me to tell you thus and so." For all we know, that *might* be true; who in the world knows or could ever find out that it *is* true? Shall, then, our immortal destinies, our knowledge of the supreme Source and the final Receptacle of all that was, is, and shall be depend upon anybody's testimony? Yet, if the same Lord who was good enough to appear to Moses so that he received a revelation, would appear to any other individual, that individual would also have received a revelation.

The sharp and clear contrast between Theosophy and every religion is that the only possible source of knowledge of the Deity is through revelation—the revelation of *every* man through himself, by himself, for himself; and that every man can receive that revelation by virtue of the fact that he is man, a ray from and one with the One Self. The kind of revelation of which Theosophy teaches is direct perception on one's own account, beyond testimony, beyond argument, beyond faith, beyond inference, beyond deduction, beyond theory. It becomes clear, then, that for any man that which is self-evident is nearest to revelation. No one ever thinks of the statement "parallel lines can never meet no matter how far extended," as a revelation. It needs no Sinai, no Christ, and no revealed words. A man cannot help seeing it by virtue of the fact that he is capable of direct perception. That "a straight line is the shortest distance between two points" the fool sees just as quickly, just as determinatively, as a philosopher. It is immediate, direct, conscious perception by one's self of a universal fact in Nature.

It follows, then, that no book whatsoever can itself be a revelation; it may lead to revelation, just as a study of the fundamental propositions of geometry may be used to acquire a widely extended knowledge of the form side of this universe and to work out any problem whatsoever of form. So the study of a book in regard to the nature of this universe, how it came to be as it is, its origin and destiny, may very well aid us to see for ourselves. When a teacher says that the square of the hypothenuse of a right angled triangle is equal to the sum of the squares of the other two sides,

he states a fact; but if the student in mathematics does not know it for himself, it is not knowledge; it is mere faith, mere opinion, mere belief resting upon the teacher's statement; it might be true, or it might be false. Parts of the Bible may have been a revelation to the one who received them, but to no one else. The Bible as a whole cannot possibly be a revelation. If there were such a being as "God," He would have known the meaning of revelation; He would have transmitted the Bible intact to every living human being, so that every man would see it as he sees anything else. The Bible is not self-evident; it may be true, or it may be false in any or all of its statements, but it is not self-evident; therefore, it is not fundamental.

Theosophy, however, differing from all systems of thought, religions and sciences included, is based upon self-evident propositions. A man does not require education, he needs not to be baptized, he needs not to repent of his sins even, to see that those fundamental propositions are true. What is the evidence? It is twofold; the book of Nature without and the book of Nature within every man. No phenomenon whatsoever, from the journey of the Sun through its cyclic pilgrimage to the shifting of the grain of sand under the toe of the careless urchin playing by the tide, could happen except it were antedated and succeeded by principles and processes under which and by which the phenomenon occurred, and of which the phenomenon is but the objective expression. We at once gain from that simple fact of the universal experience of every human being, the direct perception in every man, that this is a universe of Law, because principles and processes are but the two aspects of what otherwise is termed law.

If, then, there is no miracle; if everything that ever happens is under immutable, eternal, ever-active law, then away go the miraculous Christs; not Christs, but *miraculous* Christs; away go books of revelation; not the *truth,* but "revelations"; away go the concepts not merely of "miracles," but of "luck" and "chance," of the "fortuitous concurrence of atoms," of the idea that "matter" produces law and processes. In their place is the direct perception that every physical thing is itself the effect of the operation of *metaphysical* processes.

But such a conception of law—of an invisible, omnipresent and supremely powerful universe everywhere present in the midst of the visible, finite, limited and changing universe—instantly compels a falling back deeper into Nature not outside of it, and deeper into our own nature, not outside of it, because the vision of Law opens the vista of something that is neither Nature nor Law. Law does not exist in and of itself any more than phenomena arrive in and of themselves. We trace phenomena to the operation of law; law not being self-existent, we have to locate law. Where is it to

be found? Behind Nature we see law; behind law, that infinite, unconditioned, indescribable Source of which law is the ever-present, visible *revelation* to every thinking being.

We speak of the laws of electricity, of the laws of light, of the laws of ethics, of the laws of morality, bodily laws and of all other laws, never turning inward to the court of last resort, the supreme court, to find the Supreme. So, we have not seen that Law is the omnipresent revelation of the Supreme Spirit of every thinking being. No more do we see in Nature as she exists, that it is the *objective* manifestation of the Deity in the same way that Law is the *subjective* manifestation of the Deity. We have thus, God, Law, and the infinite panoply of being; one, the eternal, all-inclusive; the other, the universal, all-producing; and the third, that which is produced within the universe of law.

Now, when a man turns within himself he connotes what he finds there with what he finds exteriorly in Nature; by using his own power of direct perception, he shall find in himself not merely a similitude, not merely a likeness, not merely a kinship, but an *identity* between what goes on in himself and what is everywhere cognizable throughout the whole reign and order of Nature. He finds in himself a constant succession of phenomena; he finds that he is able to evoke phenomena on his own account; he finds that law in himself does not operate unless he operates it. Then it is he himself who creates, who preserves, who destroys, who regenerates, who modifies, who changes whatever within himself he finds unsatisfactory. Man, then, is shown to be supremely a metaphysical being; he can affect his body at any time by the outward expression of his inward thoughts, feelings and desires; not only his own body, but the bodies of others. Man is himself revealed a God.

So, actually, as little as the idea of God may today appeal to the "man in the street," it is not because he is irreligious; it is because the only God he has ever known or heard of is the God of "revelation." The God of revelation to him is alternately a dream, a nightmare, and a thankful awakening from that nightmare. The purpose of Theosophy is to teach a man that there is another "God," the God within himself; another meaning to the term "divine"; another meaning to the term "revelation." With the revelation of direct perception on his own account, man comes to know who and what he is, why he is here and how. With that knowledge comes right action, and as stated in the *Gita:* "The man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme."

THE PATH OF THE THEOSOPHIST

THEOSOPHY, as a synthesis of religion, philosophy and science, is comprehensive, wide and deep; it brings its message of help and inspiration to all people, young or old, poor or rich, physically, morally, intellectually and spiritually. With its keynote of the brotherhood of man, it raises us all to the level of learners; eyes fixed on those great Masters of Wisdom who from behind the veil of matter instruct and guide and inspire, and lead us out of the encircling gloom of matter into the light of Their world of spirit. All of us are learners as well as teachers, learners from those who know more, teachers to those who happen to know a little less than ourselves at the present moment in any particular field of knowledge. At best, the best of Theosophists is but a pupil-teacher, and what he says should be regarded as coming from one student to another, from one learner to other co-learners. Elders there are, teachers there are, but they have remained from the early days of H.P.B., down to the present moment unknown, mostly unrecognized by the great majority. We are enquirers, seekers of the Wisdom, and the quest is successful only in proportion as we follow the ancient method of learning things, not by the power of mind nor by the power of works, but by the power of life. From that point of view Theosophy is deeper, wider, loftier than any Theosophical programme drawn up in any age, in any clime of the world.

Theosophical organizations exist because of Theosophy. They are but mediums of expression—instruments for the manifestation of the Wisdom of Theosophy; their work is to point the way to Wisdom, to the truths of Theosophy; to the outsider they indicate the existence of the Wisdom, while within them, members are expected to make the Wisdom their own and to embody it in their lives; for a great distinction exists between the member of any Theosophical organization, and a Theosophist. The primary object is to transform the member into a Theosophist, to teach him how to embody the Wisdom in his life, to make that Wisdom part and parcel of his daily existence, to manifest that Wisdom in thought, word and action, not only in his connection with any particular Lodge or Theosophical work, but month by month, week by week, day by day, hour by hour, year in and year out.

Little use if the Wisdom of Theosophy is not embodied in our lives, so that it illuminates our heads and our intelligences, purifies our hearts, elevates our lower natures, and makes greater and more helpful the service of our hands. Unless it brings an inner equipoise in life, a harmony within, Theosophy has not gone very deep with us; it is but a surface influence, and we are only "marking time" as

members of Theosophical bodies. The great aim and task of members ought to be the transforming of themselves, the altering of their own constitution by the gaining of a new point of view, the obtaining of a new attitude towards life. We must not ascribe to Theosophy the ordinary position of a formal creed, for Theosophy is not something which ought to be believed in; it is something which ought to be *known*. Theosophy is not even only a matter of intellectual recognition; it is fundamentally a matter of spiritual realization, and a spiritual realization demands effort; it means endeavor to make ourselves Theosophists so that the power of Theosophy manifests itself in our lives—*that* is the big work for members of any Theosophical association, and very different from the ideal that sometimes we put before ourselves, of doing some good work in one place or some Theosophical service in another. Higher altruism has little to do with service that does not connect itself with life; it demands daily expression in the environment in which we find ourselves. Adjusting that environment by the power that comes from Theosophy, illuminating everything by the knowledge that comes through Theosophy to our minds, purifying everything by the spirit of Theosophy that comes to our hearts, pursuing a definite plan of life in accordance with Theosophy, we should change ourselves from the dead men and women that we are to the *living* men and women that we ought to be—that is our task. How, then, to achieve it.

By knowledge, first; for ignorance is the root cause of all evils, all crimes; ignorance must be eliminated from our lives; for, if we do not *know,* we cannot purify ourselves. We must know our strong points and our weaknesses, our place in evolution, the capacities which we have and the faculties which we are going to possess. The study of man's own nature, his evolution from the past to the future and his present place in it—all these are subjects for investigation, and the *study* of Theosophy, therefore, occupies a prominent position in our programme. We cannot serve others by ignorance; we can help them only by our knowledge, and the right kind of service we are able to give to the world in different spheres and through different grades of activity come to us from the knowledge which we possess. It is of no use to teach the world just what might be called the "jargon" of Theosophy; our teachings must be applied. Rounds, cycles, planetary chains, are indeed subjects for study, but not of propaganda. Their study, as also the study of our own spiritual, intellectual and physical pedigree are, however, necessary for understanding fully the problems of the world of today and for offering solutions. We shall not be able to help ordinary humanity, or understand the great artists, religionists or mystics, unless we have the *key* which the knowledge of Theosophy brings us. But it is essential that the knowledge shall become part and parcel of our

very consciousness. Not only the gathering of knowledge, but its assimilation is essential, so that Wisdom of the soul shall illumine the mind.

We shall not be able to appreciate or absorb the great body of truth which has come to us as Theosophy unless we attend to our own mind and heart. To really understand Theosophy we need a controlled and purified mind. Meditation and study are the two wings on which the bird of spiritual life can ascend into the heavenly regions. The ethics of Theosophy are more important even than are its intellectual principles. Some may say: "It is not necessary for me to be pure in heart," but we shall not be able to realize Theosophy unless we have not only a well filled head, but also a pure heart. We work in a quaint way sometimes with our psychic tendencies. There is a lower way in which we arouse and excite our psychic nature, but there is a higher and nobler way in which psychic culture is obtained. The lower way deals with what are called the ordinary psychic powers—to see colors, to hear sounds, to travel in the astral world, to be clairvoyant or clairaudient, to be "invisible helpers," but that is the way which no great teacher of Atma has ever advocated in the past or the present. The Path is indicated in the *Voice of the Silence,* in *Light on the Path,* in the ancient books, the *Bhagavad Gita* and the *Upanishads*. The Path is everywhere the same. Just as you cannot get love out of hate, so you cannot get spirituality out of psychism; you cannot get a saintly life out of an impure nature. The purity of the spiritual life as lived by a Theosophist is more far-reaching and profound than the purity of the ordinary religious man of the world. Purity in all forms, not only cleanliness of body but also of speech, not only cleanliness of mind, but also of feelings and the control of senses and the sense organs. Purity at every turn is the fundamental basis of life, for it is purity which enables us to live the life of Brotherhood. We ought to understand the relationship between purity and brotherhood.

Over and over again in all spiritual movements the battle has been fought around the idea of purity. There can be no compromise between that which is impure and that which is pure. But because we condemn impurity, therefore do not cease helping your brothers who are impure; we must make the distinction between the criminal and his crime, between the sinner and his sin. By all means condemn the sin, by all means condemn the crime, but the criminal and the sinner are our brothers; their sin and their shame are our sin and our shame. How are we going to help them? First, by recognising that sin and crime *are* sin and crime. Don't try to explain them away; don't try to make compromises with them. We cannot make wrong right, either by explanation or interpretation. The way in which we should give

help is by living our lives purely—then, because we are pure, and embody in ourselves certain qualities of purity, all the members of the human race whom we contact share our purity. The recognition of the brotherhood of humanity requires that no distinction be made as to race, creed, caste, sex or color, but the Spiritual Brotherhood will come about by men and women living the purity of the spiritual world which is higher and altogether different from the purity of the ordinary men and women of the world. He who is pure will recognise what is impure and must help him or her who manifests impurity, according to his or her stage of evolution. If I am impure you will not remove my impurity by simply saying "He is impure," nor can you do it by preaching to me, but you will remove my impurity if you keep alive in yourself all the ideals of purity. Purity as a high ideal to be embodied and thus recognised in the minds, hearts and activities of our brothers—is an inspiration. There is no other way but that of life for producing spiritual results. Without that work no theosophical body can live.

Now, turning to our work and activity in the world, there is a great tendency on the part of very many to have ready-made programmes of service. Spiritual service of the race is related, not to set programmes, but to life itself, the life which says "I am going to perform my Dharma, I am going to express my innate spiritual nature in the place in which Karma has placed me." The fulfillment of congenital duties, the duties with which we are born—these are what we must adhere to. Anything but our duty is the tendency of the races of humanity to-day!

The duty of the Theosophist is to uphold the great ideal of the *brotherhood of humanity,* so that in all moments of crisis, in all hours of danger, we may come together to work in a spirit of brotherhood and unity rather than in a spirit of strife and struggle.

Yet, do not try to impose what you have gained from the teachings of Theosophy upon everyone else. Try to measure the strength of the people with whom you come in contact. Remember they too are unfolding gods. Try to help them to take the next step in advance, which is to enable them to live spiritually. But we must remember that what may mean spiritual life for some people is not the spiritual life for others. Discrimination in rendering Theosophical service is a *sine qua non.* There are ways in which you may go to various parties and societies, and speak the eloquent word, or render helpful service, but if you *live Theosophy* —that is the real kind of help. And whether you be politicians, religionists, artists, economists, or anything else, living your principles day by day, so that your life speaks rather than your lips, you will find that life is more eloquent than words, produces farther reaching results. What is needed is the power of inspiration that comes from life, and therefore we must light the flame of Spirit

in our own hearts. How will we light it? Where is the source from which we will ignite the flame? Those who are the Great Masters of the Wisdom—from that great source we get our opportunity of lighting our own light in our own hearts. To follow Them in the process of living, to copy Their great example in our own small petty lives—that is what is needed.

Make the Masters *real.* They *are*—living human beings embodying wisdom, embodying compassion, pillars of light! Miraculous might be called Their Luminosity that They cast no shadows of ignorance or evil. Do not try to meet those great spiritual entities in the physical world; do not try to see them in the astral world, do not try to contact them by the power of the lower mind. Think of them, but by the power of Life, which flows from Their Lotus Feet. Try to embody that power, to match that force, and if you take one step towards Them, They will take several towards you, for They love us who belong to this Orphan Humanity. We should try to be Their messengers—by life, and if our life cannot speak, then our words will not avail. The god within must speak the language of Life. It is that inner god that the Masters teach. It is to that inner god that Their blessings come—neither to the body, nor to the mind. That inner god manifests the power not to *rule* others, but to help others. The Wisdom of the Masters enables us to understand all and therefore to love all. We need to make the Masters real in our everyday existence by the power of universal Love. The great inspiration that we need is to work with the Power of the god within, the Inner Ruler; that Power ought to energise all our labours, even the very smallest actions—the signing of the letter, the making of the accounts, the work behind the counter of the shop, at the desk in the office, at home, at the club; for the Inner Ruler can manifest himself everywhere and at all times. Says the *Voice of the Silence:* "Of teachers there are many: the Master Soul is one, Alaya, the Universal Soul." But the book regrets: "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!" To be full of Alaya's power is to be incarnated. To manifest that power in action day by day so that everything becomes sacred—that is the great task which lies before us. This is the Path for the Theosophist. All other paths lead us astray. The Path of the Inner Ruler, fearless, self-reliant, is the Path of the Masters of Theosophy, difficult to tread, hard to climb, but the easier roads of ritualistic prayer, of worship, of personalities, of other dependence lead to misery. Teach the Laws of Manu—Self dependence alone is Bliss.

CONFESSION

WE pass through many strange phases in the strivings of our inner life. These are reflected in our outer work to a degree unthought of by ourselves, and are, in truth, "confessions" we had not intended to make, nor realized we were making—like ostriches, heads buried in the sands of our self-communings, and the inept, ungainly body of us standing out for the whole wide world to see. But there is another phase of confession which some of us, perhaps, use less wisely and more often than we might, for all methods are good ones some of the time, and very few of them all of the time.

"Confession *is* good for the soul," when it crumbles our pride; when it robs us of our self-complacency and conceit; when it is made solely for the benefit of another, that he may more clearly see and be warned of a danger that trapped us. But most of us too easily assume a knowledge of the nature of others, too readily advance from *our* store of memory, thought and feeling the details of our own experiences, too eagerly make confession of our own past distresses in order to clarify our fellow-student's vision. Unconsciously to ourselves, such confessions are but solicitations toward being taken as the "little guru" of the younger student. Pride in our own achievement has prompted them and undertaken to judge the spiritual development of another, despite our seeming humility which declares, "Once so it was with me."

Yet, after all, the well-meaning one—not wise—is protected in his playing of a false rôle. More often than not the one whom he has so obviously tried to "help" looks at him curiously, perhaps a little contemptuously, and later passes on the tale to show someone else how queer a fellow can be. Only a small and mean result can flow from a merely personal basis of effort and contact; the true basis is that of the common teachings.

Now comes a fellow Companion on "the small old Path," discouraged for the moment. Perhaps in temporary weakness he pours out his confession of disturbance, fear, despondency, distress, even some besetting sin that degrades him; this time, we have not sought the contact, nor encouraged the confidence, nor attempted to restrain him, feeling that he would better "have it out." But how do we show our wisdom? Do we stand firm, silent, sympathetic and strong; or, do we immediately jump to name our own weakness, our own emotions seeking the limelight?

This interchange of emotional experience—his from an overcharged battery, ours from a false notion of the benefits of "confession"—is once more productive of small, personal and mean results. Our fellow-student sought refuge in our strength, not in

our weakness. He needed some rungs of a stout ladder to climb by, not reassurance of the commonality of the frail landing place where he then stood. We had represented strength to him, and we might have helped draw out his own latent strength. We were too "wise;" we were not genuine; we were thinking of how *we* could help him, not of actually benefitting *him*. Said one student, "I had a long talk with another student one day and he told me of a disgusting little habit he once had and conquered. Do you know that for months afterward, whenever I saw him, I thought of *that habit?* I had to *force* myself to think of his conquering it, and somehow he has never since been quite the same to me!"

Confession is *not* good for the soul—neither for the soul of confessor nor hearer, when the personal idea lurks behind it. It is softness. It is degrading. It is weakness. It is the opposite of the Self-reliance that we seek.

We need to *harden up*. We need to become quiet, firm, and reticent. We need to intend the Will! Most of all do we need to be *genuine;* to "be natural," as the Chinese Sage phrases it. This does not mean to let go all restraints; but it does mean not to try to appear to be something we are not.

There is a true "confession." It is an application of the admonition of Jesus of Nazareth concerning prayer: to enter into one's closet and pray in secret, not in public. So the true confession is self-confession. This is indeed "good for the soul."

For then the Soul itself is the Father-confessor. Its piercing subtle sight is unerring and sees all in a true relation. It is strong; it is unmoved; it can judge; it is *genuine*—it is itself. Taking the position, then, of Soul—our true selves—we can stand firm as a rock and receive the "confession" of the lower self, looking over without flinching and without emotion the warp and woof of the fabric the personality is weaving from hour to hour and day to day. We need not be cast down by what we see, for in that true position we are, for the moment, one of that magnificent company in whom *the Soul is set firm,* since there is such a thing as "the communion of saints." Glory, honor, ignominy—all are the same in the Soul's honest and natural sight—*just so much experience,* to be noted, weighed, understood, related.

From such assimilation arises wisdom: a true direction and the skill and patience to follow it *all the time*. "Who knows the Soul, and sees himself as it—what should he long for, or desiring what should he fret for the fever of life?"

ON THE LOOKOUT

Rules, Laws, and Exceptions

Mendelian heredity, whose investigation has led to such a series of impasses, complications, and conflicting theories, is yet held as a "law": *the* law which governs heredity.

As it has proven one of the weakest and most fatal links in the materialistic view of evolution, we have no great feeling of enmity toward it; and inasmuch as it allows to mankind forty-eight "genes," giving him a number of possible characters—with a strictly given heredity, which we do not care to try to compute (animals with twenty-four "genes" having over 16,000,000), there is no justification in the theory itself for the dreary cattle-yard determinism with which certain eugenic dreamers have sought to bind the race.

Nevertheless, it is not a *law*. A law is exact. Mendelian heredity never acts except as a more or less close approximation, showing it to be merely the mathematical basis upon which characters are in general combined, as a man walks to a wedding or a funeral under the same laws of physics. The actual combination of characters is determined by the character of the incoming Ego —by Karma, in other words.

Two things show that the Mendelian "law" is uninclusive, and therefore not a law, but a *case* under a law as yet unknown—to science. A short study of the subject will show any analytical but non-biological mind that so many special and peculiar cases have arisen, each explained by the piling up of a new complication in the original "law," that the whole structure now forms one of the most tenuous of the moonshine tissues which H.P.B. spoke of as the "empty figments of their own imaginations" which scientists were tracing on the dead wall of the (to them) unknown. And if even one form of life fails entirely to come under a "law," it is not a law. Such a form is the lichen.

Blood Pressure

An article in the *American Medical Association Journal* remarks on the prevalence of a far lower blood pressure among Orientals than among Occidentals.

A low blood pressure being one of the chief desiderata of so-called "medical science," this naturally exercises the gentlemen of the Association, it being right down on the physical plane where they can see it without the painful exercise of philosophical thinking.

Perhaps there is some puzzlement as to how this result has been gained in the absence of vivisection (pardon us, "animal experimentation"); but every possible kind of materialistic explanation is touched on without much success. Yet at one point a very near approach is made in the statement that "many American business men would be willing to become Confucianist" in order to get this result.

Few of the Orientals now can justly lay claim to being true Confucianists or anything else; but they have one advantage over the West: training for ages in various systems of philosophy whose purport and effect is the elimination of the "struggle for life," which even materialistic medicos admit to be the chief cause of high blood pressure. Add to this, freedom, due to the same

cause, from the hydrophobic delusion, so universal in the West, that the object of life is the collection to oneself of the greatest possible quantity of such forms of matter as appeal to the temperament, and that any kinds of means are justified in the collection, and you have the answer.

If the medical gentlemen will turn to the "Bhagavad-Ghita" or Lao-tse's "Canon of Reason and Virtue" and contrast them with modern animalized philosophy, they will soon solve the puzzle.

In the meantime, a news report states that while it is the boast of science that the average span of human life has increased fifteen years during the last century, it is a fact, admitted, but not boasted of, that insanity has increased two hundred percent. As the newspaper scribe pertinently remarks, "fifteen years extra to be crazy in, hardly seems worth while."

"Go to the Ant, Thou Sluggard!"

It develops that the ant's superiority to man has been overestimated. Prof. Wm. Morton Wheeler shows that the ant colonies have all the vices of man: offensive warfare, parasitism, and even something very akin to prostitution. "As above, so below." The intelligences and semi-intelligences behind every form of evolution tend to imitate the forms and methods used by the dominant consciousness, man: just as the half-beings behind "spiritualistic" phenomena imitate the organs and thought-patterns of the human mind, in their manipulations of the "ectoplasm." Therefore the reason for degeneracy, parasitism, etc., in the "lower" forms of life, is to be sought for in the tendencies of man; and these tendencies are caused in him by his nature as a compound of conflicting intelligences.

The termites, a family closely allied to the ants, show in some respects a patterning after the super-physical organisation of the human family, rather than after its acquired perversions.

The caste system is well developed in some of these insects, reaching eight in cases. Each caste can give birth to members of its own caste, and to those below, but not to those above. In this way is it on higher "planes" with the spiritual intelligences whose commingling essences form the focus called "man," as well as those responsible for the genesis of the various forms of matter. "Higher," and "Lower," in the caste sense, are there replaced by more or less inclusive unities.

With the termites, also, there is a fully developed system of reciprocal circulation of food in various stages of metamorphosis adapted to the individuals of the colony; the secretions produced by each caste being peculiar to it, but all forming regular parts of a system. Here the termite colony is superior to the human: for while the circulation in the latter, not only of the body materials, but of the vital and psychological substances, and even of thoughts, is as fully developed, it has occurred to only few that secretions of a deadly nature, whether physical, mental, or moral, cannot be cast out into the common circulation without coming back. Thus the human family is engaged hourly and daily in a mutual poisoning contest, not knowing themselves to be all eating at the same table.

It is thus—with all except Those who have learned to "people their currents in space with thoughts powerful only for good."

Our visible actions are the dwarfed and damped measure of our thoughts.

What are those thoughts themselves; what their effect on the inner, permanent, and all-inclusive planes? Let the universal degeneracy, perversion, disintegration, emotional waves, and moral epidemics make answer.

AN INDIAN SAVANT

Just the few brief references that the foremost daily newspapers have made to Sir Jagadis Chunder Bose's work in proving molecular response in minerals to stimuli, referring only to one side of his labours with which his name is now popularly associated, have aroused world-wide interest in one of India's greatest sons. But in the *Temps* recently appeared more than a paragraph or so. Dr. Magitot, the well-known French physiologist, paid a fine tribute to the savant in a sketch that makes delightful reading, fresh from the pen of one who has worked at the Bose Institute, Calcutta. Even in the unaccustomed domain of science, instead of the familiar ones of literature and metaphysics, India's contribution is unique.

We summarize Dr. Magitot's sketch of the Indian Scientist's work. He discovered the special sensitiveness of crystal galena as wireless telegraphy receivers; who correlated the electrical reactions of certain metals and their atomic weights; who explained that mystery—the photographic image on sensitized plates as the effect of light on the emulsion distorting the molecules, which 'distortion' was fixed by the developers; who caused to vanish the line of demarcation between physics and physiology and as far back as 1900 announced that molecules of matter, "inert" as well as living, responded to stimuli—in popular language that metals could be poisoned; who invented the delicate apparatus that registered the "nervous system" of plants; who, in short, has removed from scientific minds the conception of that impassable gulf between mineral and vegetable, between vegetable and animal, which Theosophy has ever held erroneous.

"WE ARE HERE—WHY?"

This book is a "study of life's meaning," by Edna Wadsworth Moody, published by the Marshall Jones Company of Boston. That meaning, as the author derives it and expresses it, is "Love:"

> "It is love, not the kind you take in, but that which you give out. All else but love mars things!
>
> "We all belong to the One Great Soul—we are many in One as are the drops in the mighty sea. If we could but forget our separateness; if we could but immerse ourselves in the Ocean of love. Love! It is our first duty to love everybody—everywhere. Love teaches us to understand, to sympathize, to forgive; it soothes and nourishes and sustains and renews. God is love, and when we who are His offspring approach our true divinity, we, too, shall manifest love in all its fullness."

"*If* we could but forget our separateness"—but who does; or can? The book is a book of *bhakti*—a book of faith or devotion, which is to say, a book of sweet sentiments, but no *knowledge*. The author has drawn her ingredients from many sources: the bible, Edward Carpenter, Anna Bonus Kingsford, popular "science," the poets, Emerson, H. P. Blavatsky, Mrs. Besant, Steiner, Sinnett, Walt Whitman, and others, topped off with an experience of her own in "cosmic consciousness." Karma as "cause and effect," reincarnation, and other more or less misunderstood Theosophical teachings, are mixed

p with a personal "God" and the various ideas of spiritualism and "psychic esearch." The author seems utterly unaware of the incongruous nature of er offering upon the altar of human service, or that every religion and religus sect has produced hundreds of similar outpourings, or that "love" without nowledge, faith without discrimination, is the fertile breeding ground of all hat "separateness" which she deplores.

Any one can read Mrs. Moody's book, with respect for the writer's good aith and strong desire to render service to her fellows, but she is not the first, ny more than she will be the last, to fall victim to one or another of the states of exaltation," and, intoxicated with the memory of its personal bliss, hink it to be an "illumination." Sunlight illumines *whatever* it happens to all upon, but what it falls upon seldom yields any illumination of its own, ecause the recipient of the rays becomes so enamored of the warmth it feels, nd which it calls "love," that feeling (or sensation) is deified. In proportion s such "love" is experienced, discrimination is lost, and the glamour indulged n becomes a guiding light—the will-o-the-wisp of psychism.

"Man and the Two Worlds"

Harper's have issued this "layman's idea of God," by William Frederick Dix and Randal Salisbury. In its own way it is a very good antidote for "We Are Here—Why?" One wonders if the respective authors were to meet in riendly converse—in "love"—and mutually discuss their relative productions, whether all three might not gain a negative benefit—realize to some extent hat they have been trying to weave whole cloth out of inadequate material. Mrs. Moody accepts with loving faith the most contradictory ideas and has certainly pieced therefrom a Jacob's coat of many colors indeed, which she vears with much satisfaction. But Messrs. Dix and Salisbury have in some respects shown more originality, for their contradictions—just as abundant nd glaring—are their own production. Their fundamental difficulty seems o be the common one of seeing "spirit" and "matter" as independent realities, nstead of extreme states of one and the same Life. Hence they regard man s occupying a third—equally independent—identity. "Matter," they say, as always existed.

> "Matter in all its acts, and the effects of its acts, is not only completely separated from and unaffected by any influence outside itself, but is absolutely unaware of any such influence. I can find in it no evidence whatever of the influence of divine order or growth or intelligent design."

The authors point out the "ruthlessness" of "matter," and see no "design," no "influence of divine origin," in either organic or inorganic structures, no intelligence in the laws of natural phenomena, because, however "we may speak glibly of nature's wonderful laws working harmoniously amid the music of the spheres," we everywhere "see violence and waste, fearful cataclysm and endless destruction." Faced, however, with equally evident "effects operating in life which are the results of some influence to which matter is not amenable"—countless acts of heroism and unselfishness—the writers are compelled to lug in a "God" who influences man. "Man thus comes to occupy a position in life between the two worlds of spirit and matter." Thus we have spirit, matter, life, man, and God—all independent entities; matter uninfluenced by spirit; spirit uninfluenced by matter; man, influenced by both. Although, in their conception, "matter" is unaware of

either good or evil, it is, none the less, "essentially egoistic and selfish." Like Mrs. Moody, the writers' hearts are better than their intellects, and they are led to conclude that

> "The problem of life becomes comparatively simple. It is for each individual to cultivate his response to the direct spiritual call which reaches each of us in a degree varying with our sensitiveness to it."

All these gropings must do some good. For one thing they empty out the minds of the various writers, who may thus fill the vacuum with something better. For another thing, they afford pabulum, such as it is, for other wanderers seeking some fresh orbit of thought. But their real significance lies, we think, in this, that they betoken the weakening hold of the churches on even ordinarily sincere men and women, who prefer going afield into unknown metaphysical spaces rather than longer endure the dogmas, the cant, and the hypocrisy of current "religion."

THE INSECT DRAMA

The Czech brothers, Josef and Karel Kapek, have, with their keen sense of the correspondence of all life, made a new adaptation of the old saying "As above, so below." They have shown in their play, *"The Insect Comedy,"* the likeness which exists between animal and human life. In this play each character of which is an insect, they have shown the weaknesses of human nature clothed in non-human garb. The "Flitters" of life, women whose attention is divided between powder-puffs and cocktails, and men-about-town, are the butterflies, flitting from one flower to another. The second act is filled with keen satire. The land of beetles and grasshoppers is before us. Two old beetles are rolling a dungball down hill, caressing it and addressing it lovingly as "My little pile!" It is their only treasure, and their one hope in life is to amass another such "pile." A keen enough satire on some people today!

Then comes the amiable insect, commonly known as the caterpillar-killer, a good father whose one object in life is seeking food for his insatiable larva, and who unfeelingly kills a little honeymoon couple of grasshoppers for his already overfed offspring. He is, however, in his turn, eaten by the Parasite, whose hands are too soft for work, and whose living depends upon his power of flattery.

Then we go to the world of ants, which is chosen to represent the militaristic and over-systematized State. A blind ant counts "one-two-three-four!" while the worker-ants pass in endless succession. The engineers speed them up in the interests of the state, world interests, national interests! Why? War, of course. The workers become soldiers, the enemy appears to wage battle for the right of way from the Birch to the Pine, a narrow strip of land between two blades of grass. Finally, surrounded by mounds of destroyed ants, the commander-in-chief of the Yellow Ants takes possession of the ant-hill, and sinks to his knees, thanking the god of the ants for his victory.

The frailty of human life is portrayed by the mayfly grub, who, after crying during the whole play, "Let me be born!" is finally born into the light of day, only to flutter and die the next instant.

This play is of interest to Theosophists, using, as it does, the old language of symbols to portray ideas.